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URUNDI, TERRITORY AND PEOPLE *

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Among the territories that have come into prominence as a result of the disposition of Germany's former colonial possessions none are possessed of a greater intrinsic interest than Ruanda and Urundi, the northwestern corner of late German East Africa. The climate is healthful, the scenery beautiful, the native population exceptionally numerous, intelligent, and industrious, the soil fertile, the natural resources varied and abundant. These regions are described by all travelers who have passed through them as lands flowing with milk and honey. And in fact this is true in the literal as well as the metaphorical sense. The writer will here record some of his observations in regard to Urundi, the more southerly of the two territories.

EARLY EXPLORATION OF URUNDI

Burton and Speke came near the borders of "inhospitable Urundi" but did not enter the country.¹ Livingstone and Stanley passed along its Tanganyikan shores in 1871. In 1879 two white fathers established a mission at Rumonge, which in consequence of a massacre by the Warundi was abandoned in 1881. Other missionaries entered, and another station was founded in Uzige (a district about Usumbura) in 1884 and shortly afterwards abandoned because of Arab hostility. Subsequently successful missions were established, and to one of the missionaries in particular, Burgt, we owe much of our knowledge of the people, their customs, and their industries.² The first European layman to enter Urundi was Dr. O.

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¹ R. F. Burton: The Lake Regions of Central Equatorial Africa, *Journ. Royal Geogr. Soc.*, Vol. 29, 1859, pp. 1-464; reference on pp. 251 *et seq.*

² J. M. M. van der Burgt: Dictionnaire français-kirundi, avec l'indication succincte de la signification swahili et allemande, Bois-le-Duc, Holland, 1903. This volume is an encyclopedia as well as a dictionary. See also *idem*; Land und Leute von Nordurundi (Deutsch-Ostafrika), *Petermanns Mit.*, Vol. 58, II, 1912, pp. 324-327 and Pl. 53.

Baumann in 1892.³ Since then a number of scientists, most of them German, have traversed portions of the country⁴ and the adjacent and largely similar territory of Ruanda.⁵

BOUNDARIES AND AREA

The boundaries of the old German province are somewhat indefinite. It is separated from Ruanda on the north by the Akanyaru River and an indefinite line extending from its headwaters across and down a small river to the Rusizi River which drains Lake Kivu into Lake Tanganyika. The Rusizi River and Lake Tanganyika form the western boundary. At about 45 kilometers north of Kigoma the southern boundary runs east until it reaches the headwaters of the Mlagarasi River, which it follows in a north-easterly direction until the river turns sharply to the south. The boundary then extends northward in an irregular line until it reaches the Ruvuvu River, crosses to the Akanyaru, follows it a short distance, and turns west across the northern edges of Lakes Rugwero and Shohoho. According to German and British maps the area enclosed in Urundi is about 11,768 square miles; or, if we include an uncertain area to the northwest (above the dotted line on the sketch map, Fig. 1), it amounts to 12,298 square miles.⁶

TOPOGRAPHY AND DRAINAGE

Urundi as a whole is a mountainous plateau, a section of the high plateau land between Lake Tanganyika and Lake Victoria. It drops steeply some 3,000 feet on the western side to the shore of Lake Tanganyika and the bottom of the Rusizi valley, a part of the great western *Graben* or rift, of Central Africa. A few small isolated plains lie between the shore and the foot of the plateau slope. From the shore plains the edge of the plateau

³ Oscar Baumann: Die kartographischen Ergebnisse der Massai-Expedition des Deutschen Antisklaverei-Komités, *Petermanns Mitt. Ergänzungsheft No. 111*, 1894; *idem*: Durch Massailand zur Nilquelle. Reisen und Forschungen der Massai-Expedition des deutschen Antisklaverei-Komite in den Jahren 1891-1893, Berlin, 1894.

⁴ Richard Kandt: Bericht über meine Reisen und gesammte Thätigkeit in Deutsch-Ostafrika, *Mitt. aus den Deutschen Schutzgebieten*, Vol. 13, 1900, pp. 240-264; *idem*: Caput Nili, Berlin, 1904; Hans Meyer: Ergebnisse einer Reise durch das Zwischenseengebiet Ostafrikas 1911, *Mitt. aus den Deutschen Schutzgebieten Ergänzungsheft No. 6*, 1913; Hans von Ramsay: Uha, Urundi und Ruanda, *Mitt. aus den Deutschen Schutzgebieten*, Vol. 10, 1897, pp. 177-181; G. F. Scott Elliot: A Naturalist in Mid-Africa, London, 1896. And see the bibliography to German East Africa in Hans Meyer: Das Deutsche Kolonialreich, Leipzig and Vienna, 1909-10, Vol. 1, pp. 407-416.

⁵ Adolphus Frederick, Duke of Mecklenburg: In the Heart of Africa, transl. by G. E. Maberly-Oppler, London, New York, etc., 1910; G. A. von Götzen: Durch Afrika von Ost nach West, Berlin, 1895; Sir Alfred Sharpe: The Backbone of Africa (1920), reviewed elsewhere in this number of the *Review*; Jan Czekanowski: Forschungen im Nil-Kongo-Zwischengebiet, Vol. 3, Ethnographisch-Anthropologischer Atlas (Wissenschaftliche Ergebnisse der Deutschen Zentral-Afrika-Expedition 1907-1908 unter Führung Adolf Friedrichs, Herzogs zu Mecklenburg, Vol. 7), Leipzig, 1911; Capt. E. M. Jack: The Mufumbiro Mountains, *Geogr. Journ.*, Vol. 41, 1913, pp. 532-550.

⁶ Paul Sprigade and Max Moisel: Grosser Deutscher Kolonialatlas, Berlin, 1901-12; Ruanda und Urundi, Africa in 11,000,000, *Geographical Section, General Staff, Map No. 2932*, War Office, London, 1919; [British] Report on Tanganyika Territory, covering the period from the conclusion of the Armistice to the end of 1920, Cmd. 1428, H. M. Stationery office, London, 1921.

Burgt, who lived in Urundi and who is responsible for the best topographic map of the northern part of the country (scale 1:200,000, Pl. 53 accompanying "Land und Leute von Nordurundi," *Petermanns Mitt.*, Vol. 58, II, 1912, pp. 324-327), does not show the dotted border line (Fig. 1).

is seen as a series of rounded and weathered hills, the slopes ranging from 10° to 35° and seldom showing rock outcrops. The lake shore strip and the

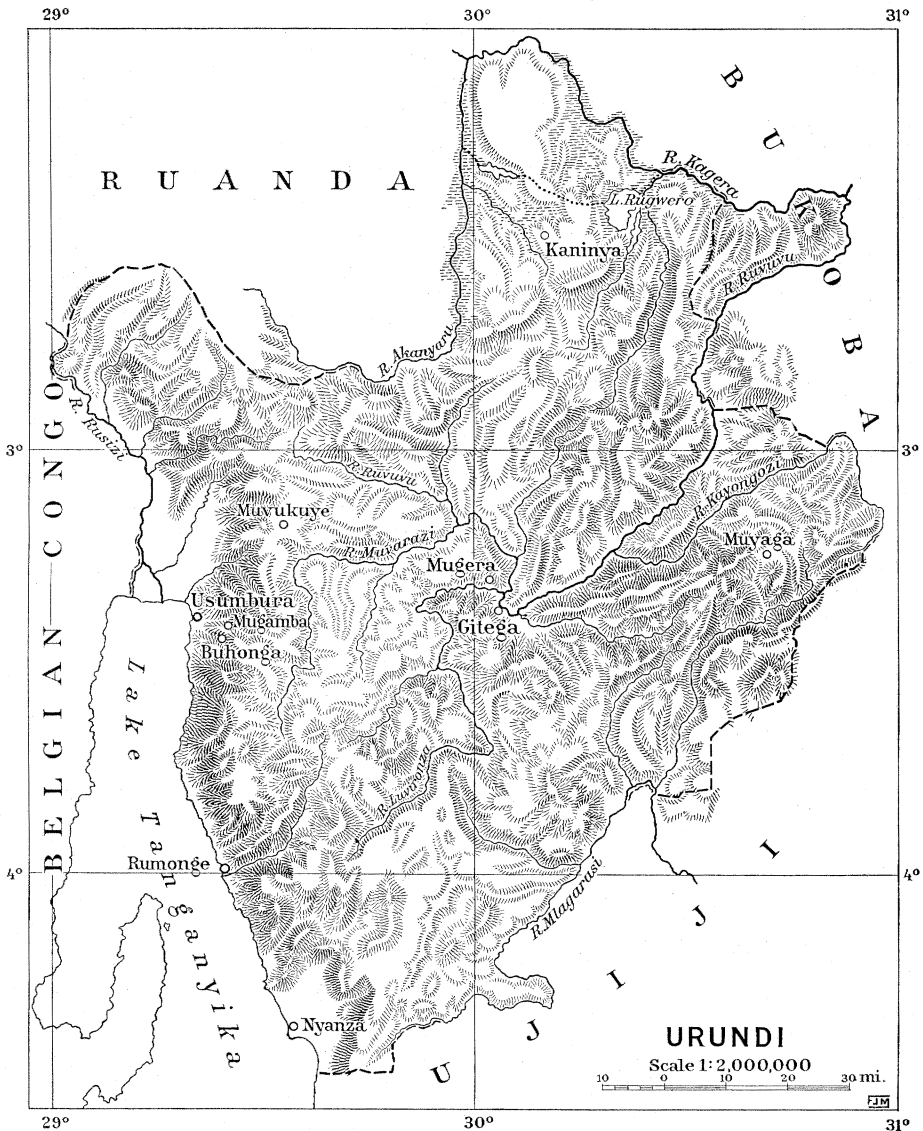
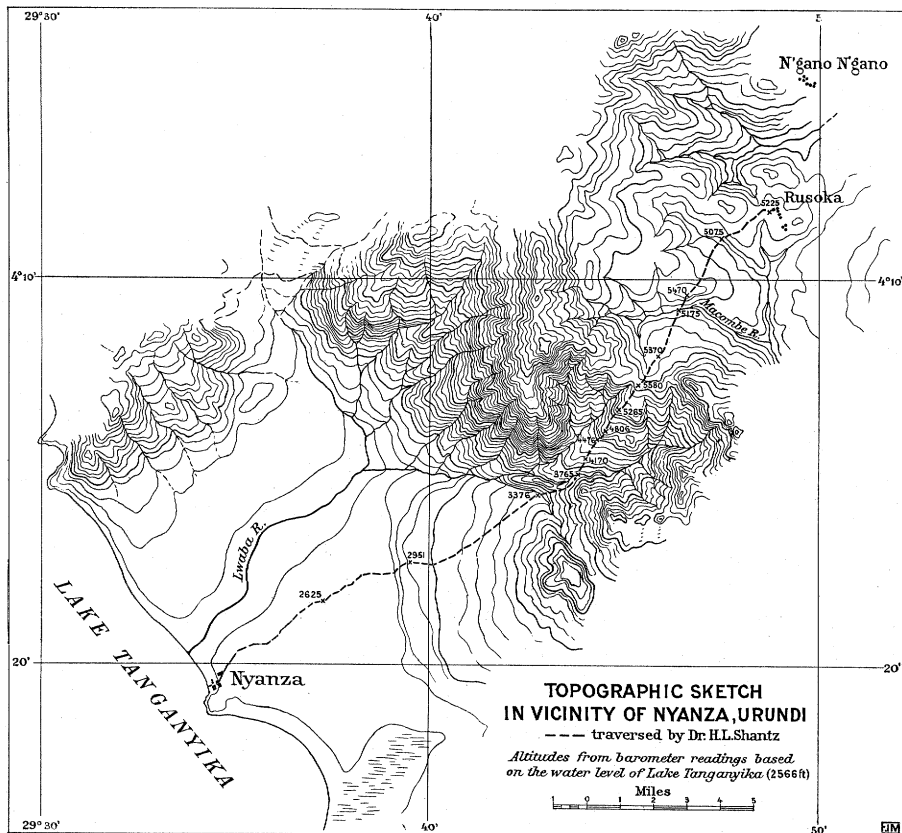


FIG. 1

lower valley of the Rusizi River are the lowest part of the country, the elevations here ranging from 2,500 to 3,400 feet. The western edge of the plateau (Randberge) rises to heights of over 8,000 feet, and the hilly upland that constitutes the rest of the country and descends gradually to the lower Victorian plateau averages between 4,500 and 6,000 feet above sea level.

The surface is everywhere thoroughly and deeply, but not sharply, dissected. The valley slopes are steep, ranging to 35° , but they are nowhere precipitous. The watershed ridges are unequal and differ in height from place to place on the same ridge. The inequalities on each ridge are in the form of evenly or smoothly rounded knobs, none of the profiles giving a serrate outline. All of the surfaces are smoothly rounded.



Urundi it lies along a smoothly rounded area of high land, varying from about 5,700 to 6,500 feet in elevation, lying in a line drawn from Nyanza to Muyaga. While the Nyavarongo of Ruanda, a head stream of the Kagera, is now considered the source of the Nile,⁷ some of the Urundi streams have also been claimants for this honor.⁸ From Lake Victoria to the headwaters of the Muvarazi or Luvironza, tributaries of the Ruvuvu, is about 400 miles as compared with 430 to the headwaters of the Nyavarongo. The distance from the headwaters of the Ruvuvu to the mouth of the Nile is approximately 4,000 miles, while that from the headwaters of the Mlagarasi to the mouth of the Congo is about 2,300 miles.



FIG. 3.—The more rugged portion of the western edge of the highland. Here there is a less smoothly rounded topography, but there are still no cliffs or precipices. The slopes are as great as 35° in places. A remnant of the temperate rain forest is shown in the center of the photograph. Over most of the areas are mountain grasses. Photograph looking north at about 5,265 feet elevation.

CLIMATE

The most notable feature of the climate is the modification of temperature with altitude. Actual records, however, are very meager. According to De Greef⁹ Gitega in the Ruvuvu valley at about 5,250 feet elevation showed an extreme range of from 61° to 79° F. (16° – 26° C.) during the dry period, July 27 to August 19 (1918?), the minimum ranging from 61° to 65° F. (16° to 18.5° C.), and the maximum from 74° to 79° F. (23.5° to 26° C.). For the wet season, November 25 to December 15, the extreme range was from 54° to 79° F. (12° to 26° C.). The temperature of the region on the shore of Tanganyika is higher than in the upland. During the period

⁷ Kandt, *Caput Nili*.

⁸ Baumann, *Durch Massailand zur Nilquelle*.

⁹ G. De Greef: *Monographie agricole de la région de l'Urundi, ancienne province de l'Afrique orientale allemande*, *Bull. Agric. du Congo Belge*, Vol. 10, 1919, pp. 3-69; reference on p. 10.

February 25 to March 21, 1920, inclusive, the temperature at Nyanza ranged from 65° to 86° F. (18.3° to 29.5° C.). The extreme range at Usumbura in 1912¹⁰ was from 58° to 97° F. (14.3° to 36° C.). The rainfall is less abundant than in Ruanda, and there is a marked dry season. In general the dry season may be said to extend from June to October and the rainy season from November to May. The heaviest rains come in March and April. December is comparatively dry. In the lowlands drought affects the pasturage during the dry season, but in the mountains it is often green the year round.

Usumbura on the lake shore has an average rainfall (8 years) of 34 inches. The rainy season, November to April, is credited with a rainfall of 27.5 inches, the dry season, June to September, with 1 inch.¹¹

TABLE I—RAINFALL RECORDS OF MISSION STATIONS ¹²

STATION	ELEVATION	LENGTH OF RECORD IN YEARS	AMOUNT OF RAIN- FALL IN INCHES
Kaninya (northern)	4,900	5	39
Mugera (central)	5,700	4	40
Muyaga (eastern)	5,200	3	41

SOILS

The soils of the mountain region are for the most part reddish loams or clays relatively uniform in color at different depths. Analysis of samples shows, contrary to what might be expected, that this is not an old lateritic soil but a younger soil, although the rainfall of about 40 inches has leached it of most of its soluble matter. It is, however, capable of producing excellent crops. In places erosion has removed almost all of the surface soil. Such crests show a deep brick-red color and can be seen for many miles. In fact, in the upland region about N'gano N'gano areas of red clay not covered by vegetation contrast sharply with the grass-covered hills.

The soil samples collected have been analyzed by the Bureau of Soils; and Dr. C. F. Marbut, Chief of the Soil Survey, gives the following discussion of the results.

The soil from the top of the plateau, No. 28,856, was taken from the surface foot, and No. 28,857 from 18 inches below the surface. The soil is a clay loam in texture with a low percentage of free quartz in fragments large enough for identification by the unaided eye. A considerable part of the silica present is combined silica and without much doubt is present in the form of aluminum silicate. The percentage of iron oxide is high, as well as that of alumina and combined water, the latter indicated by the rather high loss of igni-

¹⁰ P. Heidke: *Meteorologische Beobachtungen aus Deutsch-Ostafrika*, Part IX, *Mitt. aus den Deutschen Schutzgebieten*, Vol. 27, 1914, pp. 85-188; reference on p. 103.

¹¹ H. G. Lyons: *Climatological Studies—German East Africa*, *Quart. Journ. Royal Meteorol. Soc.*, No. 182, Vol. 43, 1917, pp. 175-196; ref. on p. 193.

¹² Heinrich Schnee, edit.: *Deutsches Kolonial-Lexicon*, Leipzig, 1920, Vol. 3, p. 287.

tion. Part of this loss is due to organic matter but, on account of the small amount of the latter, not more than 3.5 to 4 per cent: the greater part of this loss consists of combined water.

A small amount of the water is combined with the iron, but the greater part is probably combined with the alumina, and the amount of both water and alumina is strongly suggestive of the presence of a small percentage of aluminum hydroxide. This is indicative in its turn of the operation of lateritic weathering in this region, the high rainfall of about 40 inches tending to confirm such a conclusion.

The low percentage of alkalis and alkaline earths indicates extensive leaching also. The soil corresponds in composition quite well with the red soils of the Piedmont regions of Georgia and Alabama. It is a good grass soil but under intensive cropping would require fertilization for best results.

TABLE II—CHEMICAL ANALYSES OF SOILS COLLECTED NEAR RUSOKA
AT ABOUT 5,100 FEET ELEVATION

ANALYSIS FOR	SOIL No. 28,856	SOIL No. 28,857
Silica, SiO_2	44.73	45.46
Titanium dioxide, TiO_2	1.43	1.57
Ferric oxide, Fe_2O_3	13.66	12.60
Alumina, Al_2O_3	26.89	25.35
Manganese oxide, MnO	0.21	0.44
Lime, CaO	0.05	0.39
Magnesia, MgO	0.28	0.46
Potash, K_2O	0.51	0.47
Soda, Na_2O	trace	trace
Phosphorus pentoxide, P_2O_5	0.21	0.33
Sulphur trioxide, SO_3	0.03	0.05
Nitrogen, N	0.08	0.14
Ignition loss,	12.15	13.21
Moisture,	2.895	3.18
Carbon dioxide, CO_2	0.00	0.00

Soil No. 28,856—High Urundi, 1 foot.

Soil No. 28,857—Under 28,856, $1\frac{1}{2}$ –2 feet.

On the lowlands, along the river bottoms, and on the narrow plain along the shore of Tanganyika the soil is rich deep alluvium, often sandy and darker in color. It produces excellent crops.

VEGETATION

On a broad basis there are only four types of vegetation of importance in Urundi. First from the standpoint of area and usefulness is the *mountain grass*. It forms a great prairie occupying all of the land at higher elevations with the exception of relatively small patches of temperate rain forest. It consists of a rather dense growth of grasses usually from two to three feet high and constituting a continuous cover. The area is well supplied with rain for most of the year, and the grasses afford practically continuous



FIG. 4



FIG. 5

FIG. 4—Looking toward the top of the western edge of the plateau from an elevation of nearly 3,765 feet. All the ridges and crests are smoothly rounded, and the slopes vary in steepness. The highest point in this photograph rises a very short distance into the clouds. The vegetation is grassland with a few scattered trees, not confined to the water course but occurring anywhere either on the sides or crests of the hills.

FIG. 5—The plain bordering Lake Tanganyika at Nyanza, looking across the valley of the Lwaba River. Tanganyika is seen as a white band in the background at the left, the mountain north of Nyanza in the center, and the western edge of the plateau at the right. The vegetation in the foreground consists of Andropogon-like grasses, Crotalaria, and Borassus palms. In the lowland there are coarse grasses such as Sorghum. On the slopes of the mountains trees such as Acacia become prominent in the grassland. The many banana plantations and cornfields are not distinguishable from the natural vegetation.

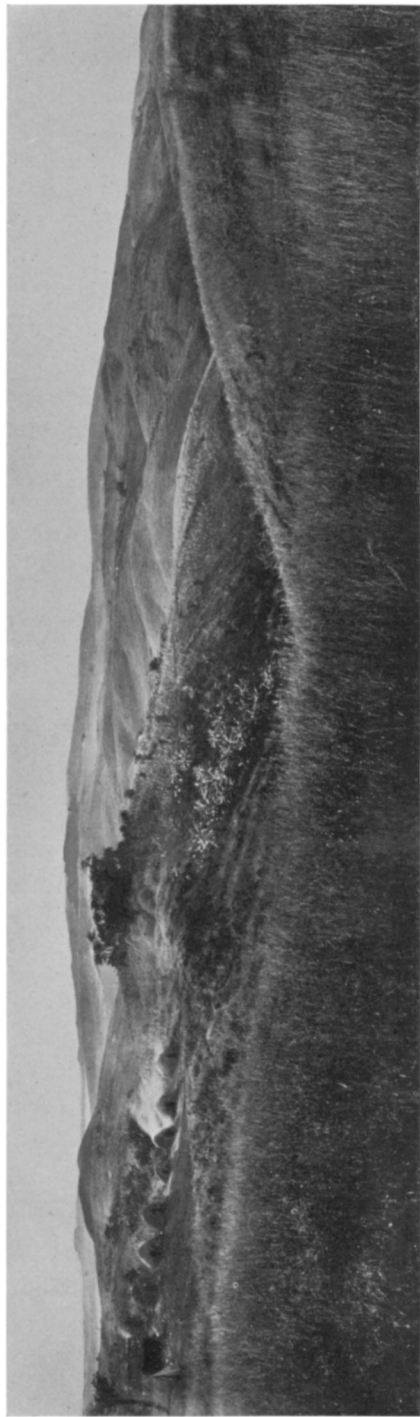


FIG. 6



FIG. 7

FIG. 6—A general view over a smoothly rounded portion of the mountainous grass-covered plateau. About one-tenth of the grassland has been utilized for the production of bananas and other crops. The grove of trees (mostly *Ficus*) marks the *boma* of the sub-chief, Rusoka. About the *boma* are plantations of banana and fields of sorghum, elusine, beans, corn, sweet potato, etc. At the left are the huts of the Wahutu who serve the chief. The hill at the right is somewhat eroded, and the red soil shows through the grass cover. Looking east across Rusoka at 5,225 feet elevation.

FIG. 7—The plain on which Nyanza is located is shown at the extreme right. Grass-covered hills rise above the plain forming the western edge of the plateau. Photograph taken below 3,765 feet elevation.

fresh pasture, than which it would be difficult to find a finer anywhere. This type of vegetation occurs at high elevations about the great lakes and is especially extensive in Abyssinia. It occurs also on the mountains of Tanganyika Territory and in Kenya Colony, where it constitutes part of the "rangatan," or prairies of the high plateau, described by J. W. Gregory.¹³

Botanically the grasses have not been extensively studied. At N'gano N'gano the grassland is composed chiefly of the following species:¹⁴

Hyparrhenia filipendula (Hochst.) Stapf, one of the most important grasses of this highland and excellent for grazing.

Trichopteryx sp., one of the most important grasses, grown on the hills and 1-2 feet high.

Sporobolus pyramidalis Beauv., one of the important grasses, dominant on the lower slopes and grazed by cattle.

Ctenium concinnum Nees, one of the important grasses.

Eragrostis cilianensis (All.) Link, relatively important, limited on the drier slopes.

Eragrostis chalcantha Trin., " " " " " " " "

Microchloa indica (L.) Kuntze, very abundant on hilltops but small and not a noticeable feature on the grassland.

Themeda triandra Forsk., a relatively important grass, although by no means of primary importance.

Hyparrhenia rufa (Nees) Stapf.

Digitaria argyrotichia (Anderss.) Chiov.

Aristida sp.

Tricholaena rosea Nees.

Eragrostis sp., a ruderal.

Eragrostis collocarpa Schum., a semi-ruderal of some importance.

The mountain grass furnishes practically the only food for the great herds of cattle. Although the country is densely populated, most of the land is left in the natural sod. In the region visited by the writer only about ten per cent was under cultivation.

TEMPERATE RAIN FOREST

The temperate rain forest of Urundi is now limited to two small areas, one northeast of Rumonge and another northeast of Usumbura, and to many small patches on steep or sheltered slopes naturally protected from destruction by primitive man or by fire or preserved as sacred groves. The great tall white trunks of the trees stand out and can be seen for miles. The principal trees of this type of forest noted by Mildbraed¹⁵ in Ruanda, probably the same as in the Urundi forests, are *Olea hochstetteri* Baker, *Macaranga kilimandscharica* Pax, *Podocarpus milanjiana* Rendle, and *Hagenia abyssinica* J. F. Gmel. Meyer, who crossed Urundi from east to west and west to east, collected the following in the temperate forest: *Olea hochstetteri* Baker, *Macaranga kilimandscharica* Pax, and *Hagenia abyssinica* J. F. Gmel.¹⁶ These small forest patches are remnants of the

¹³ J. W. Gregory: The Great Rift Valley, London, 1896, p. 289.

¹⁴ Identified by Agnes Chase.

¹⁵ J. Mildbraed, edit.: Botanik (Wissenschaftliche Ergebnisse der Deutschen Zentral-Afrika-Expedition 1907-1908 unter Führung Adolf Friedrichs, Herzogs zu Mecklenburg, Vol. 2), Leipzig, 1914, p. 623.

¹⁶ Hans Meyer: Ergebnisse einer Reise durch das Zwischenseengebiet Ostafrikas, 1911, *Mitt. aus den Deutschen Schutzgebieten Ergänzungsheft No. 6*, 1913, pp. 93-101.



FIG. 8



FIG. 9

FIG. 8—A general view over the plain at Nyanza taken from near the base of the mountains. It shows the tall grass with scattered trees. Typical acacia-tall grass country.

FIG. 9—The bank of the Lwaba near Nyanza. The coarse grasses are mostly *Sorghum* and *Arundinaria*. Natives are here shown crossing the stream and filling the pots which they carry on their heads.

great temperate rain forest or yellowwood (*Podocarpus*) forest which dominates the high mountain forest land of East Africa. Formerly this forest must have been much more extensive. It has been invaded by the natives, seeking new land for agriculture and pasture.¹⁷ Much of the mountain grassland would probably revert to forest were it not for the constant burning and grazing. A considerable use is made of the remaining forest: it furnishes clothing, utensils, and wood or fuel in the shape of bark cloth, wood, and charcoal.

ACACIA-TALL GRASS

This type occurs along the lowlands on the west and about the northern and eastern boundary lines. It consists of tall grasses three to five feet high, which do not form a sod but cover the ground much as does a cereal crop when sown broadcast. Scattered through this grassland either singly or in clumps are trees of moderate size, seldom over 30 to 40 feet high, often with flat, widespreading top, giving a landscape with a parklike or orchard-like appearance. The grasses are chiefly *Hyparrhenia filipendula* (Hochst.) Stapf, *Themeda triandra* Forsk., and *Cymbopogon giganteus* (Hochst.) Stapf.

On the plain just back of the shore of Lake Tanganyika, palms form a conspicuous part of the vegetation. Borassus is quite abundant, and the oil palm, which has been planted throughout the grassland, has the appearance of being a part of the natural plant cover. Wood and bast fiber are secured here. The bast fiber is constantly used whenever string or rope is needed. The acacia-tall grass areas are not as well suited to cattle as are the mountain-grass areas, because of the poorer forage, long drought period, higher temperature, and greater prevalence of disease. Goats, cattle, and sheep are kept in this region. Tsetse fly occurs along the shore of Lake Tanganyika.¹⁸ At Nyanza on the shore of Lake Tanganyika the Belgian officer had, however, an unusually fine herd of cattle that received excellent care.

MARSH GRASS

Wherever water stands over the surface, as along the river bottoms of northern and eastern Urundi, the marsh-grass type of vegetation occurs. Here are luxuriant areas of papyrus (*Cyperus papyrus* L.), which is abundant in both the highlands and lowlands of equatorial Africa. Great areas of *Andropogon arundinaceus* (Willd.) Stapf occur on the alluvial land of the plains about Nyanza. Here also occur *Imperata cylindrica* Thunbergii Dut. & Shintz, *Phragmites communis* Trin., and other coarse grasses.

¹⁷ Compare C. H. Stigand: The Lost Forests of Africa, *Geogr. Journ.*, Vol. 45, 1915, pp. 513-520; and D. E. Hutchins: Report on the Forests of British East Africa, Cd. 4723, London, 1909.

¹⁸ De Greef, *op. cit.*

WILD ANIMAL LIFE

In contrast with conditions on the grassy steppes further east wild animals are not abundant in Urundi as a whole, although along the shore of Lake Tanganyika the smaller antelope, especially such forms as waterbuck, reedbuck, bushbuck, are numerous. The country in fact is too densely inhabited to permit of great numbers of wild animals. The Watusi do not eat wild game and pay little or no attention to it. They¹⁹ regard the wild animals as men transformed for crimes committed during their human inhabitation of this world. Lions are supposed to be kings, while leopards are princes. Leopards and leopard cats are killed for their skins, which form a distinctive feature of the gala dress of the Watusi men. Elephants occur in the Rusizi valley. Rhinoceroses occur quite frequently along the south-eastern border.

INHABITANTS

Urundi is estimated to have a population of 1,500,000 people. Since the total area of Urundi is only 12,298 square miles, this means an average of 122 persons per square mile for the whole area. The Resident, P. Ryckmans, has stated that in certain sections of the country there are 100 persons per square kilometer, or 260 per square mile. The region is therefore densely inhabited, in which respect it contrasts markedly with other regions of Central Africa.²⁰

The Warundi, or people of Urundi, comprise three races: the Watusi, the Wahutu, and the Watwa (Batwa). Authorities differ as to the relative proportions of these races. Burgt²¹ gives for northern Urundi 20–30 per cent Watusi, but in his "Dictionnaire"²² he gives 10 per cent as the relative number of Watusi. De Greef²³ and Franck²⁴ agree with Burgt. In a short report of an address by Ryckmans,²⁵ Resident of Urundi, the Wahutu are said to constitute 95 per cent of the total population, which would leave less than 5 per cent for the Watusi. Ten per cent seems a fair general estimate.

The Watusi constitute the dominant race and closely resemble the Bahima of Ankole (Uganda Protectorate) and other cattle-keeping aristocracies of east-central Africa and are generally believed to be of Hamitic origin from Galaland or to be the descendants of the early Egyptians. They have subdued the Bantu occupants of the countries into which they have spread.²⁶ The Watusi are a wonderful people. The men are tall—five feet

¹⁹ Burgt, *Dictionnaire*, p. 33.

²⁰ See for comparative purposes the density of population map in Hans Meyer: *Das Deutsche Kolonialreich*, Vol. 1, 1909, p. 80.

²¹ Burgt, *Land und Leute*, p. 324.

²² Burgt, *Dictionnaire*, p. 4.

²³ De Greef, *op. cit.*, p. 36.

²⁴ Louis Franck: *Le Mouvement Géographique*, Oct. 23, 1921.

²⁵ *Bull. Soc. Royale de Géogr. d'Anvers*, Vol. 41, 1921, p. 194.

²⁶ Sir Harry Johnston believes that they may have originated in Egypt, an opinion not concurred in by C. G. Seligmann. See H. H. Johnston: *A Survey of the Ethnography of Africa*, *Journ. Anthropol. Inst.*, Vol. 43, 1913, pp. 375–421; especially pp. 419–421.

ten inches to seven feet two inches in height.²⁷ They are slender, athletic, with long faces, aquiline noses, and relatively thin lips. Their color is a chocolate brown to almost black. They are clean-faced and usually have shaved heads. Their eyes are clear and full of fire, and the expression is animated. Although they have had very little contact with the white race they show an intelligent and lively interest in the works of the white man



FIG. 10—Chief Ararawe (right), his son, and nephew. They wear a garment of calico, "Americana," over the bark cloth dress with raphia or banana fiber epaulets, a cloth band round the head, and on top a small wizard's vial, in Ararawe's case replaced by a green glass stopper. The white shell worn by the chiefs is seen on Ararawe's neck.

and an appreciation of his knowledge. They are a race to be admired, and the traveler is glad to associate with them.

The manners of this people are exceptionally good. When they meet each other they give appropriate greeting. Among the chiefs this consists of a series of salutations while holding each other by the shoulder or elbow with both hands. According to Burgt a man says to his chief, "I sho, sho, sho, gir inka" (I hope your cattle are doing well). The reply is, "Eeh, eeh" (I hope yours are also). Since this people's regard for the cow amounts,

as it did among the Egyptians, almost to worship, it is not surprising that salutations should take this form. The greeting is at times very long, lasting several minutes. It is subject to many variations, depending largely on the social position and relationship of the two men. It is carried on in a low tone, audible only within a few feet of the speaker.

The salutation between two men meeting for the first time in the day would run about as follows:

- A. Mwakeye? (Good day?).
- B. Mwakeye (Good day).
- A. Amahoro? (All is well?).
- B. Amahoro (All is well).
- A. Uragumye? (And the women?).
- B. Ndagumye (The women are well).
- A. Neza (It is well).
- B. Neza (It is well).

The greeting of the white man who understands none of the native language is generally carried out about as follows. The chief will first place on the ground the spear and bow and arrows which he always carries.

²⁷ Duke of Mecklenburg, *op. cit.*, p. 48.

He will then approach the white man and shake hands, while clasping the white man's hand in both of his.

The Watusi are wonderful athletes. Tall and lank, they excel in jumping and are also capable runners. In the high jump, with a small termite hill as a start, they clear a string at a little over eight feet.²⁸ They can easily jump over a tall man and over several cattle. As bowmen they shoot with terrific force but not very accurately. This lack of accuracy may be partly due to direction of attention to their prayer which is chanted dramatically while they hold the drawn bow. They also hold the long spear in the hand which draws the bow. In throwing the spear, which also is done with great force, they are much more accurate.

In the dance the Watusi are entirely free from the bodily contortion so characteristic of negro dances. A large body of men elegantly dressed, each carrying a long bow and spear, move together as one man, the rhythm being perfectly maintained and made audible only by the rapid tapping of the feet and the swish of thousands of soft wire anklets. In front of the line of dancers one or more of the chiefs moves back



FIG. 11—Watusi dressed for the dance. Each wears an undergarment of dark bark cloth and a leopard or leopard-cat skin over the shoulder and around the loins. Around the ankles are dozens of small wire anklets. The white head-dress is a piece of hide with the long hair standing out around the head.

and forth directing the dance. The whole is a great ballet unexcelled in grace and rhythm. At times the whole mass rises into the air in a high jump, but at no time is there any show of exertion. In one of the most impressive stages all kneel down on one knee and a poet recites the heroic deeds of the chief and his tribe.

THE SUBJECT WAHUTU

The Watusi own the cattle, control the land, and employ the Wahutus to do their work. The Wahutu are a Bantu race constituting, according to different authorities, from 65 to 95 per cent of the population. They are a subdued people and have been profoundly influenced in their manners

²⁸ *Ibid.*, p. 59.

and customs by the Watusi who entered the country several hundred years ago. They are tall, brawny, agile, active, and largely devoted to agriculture and trading. They would probably be pastoral if it were not for the Watusi, who have pre-empted this privilege. The more influential men of Wahutu often own one or two cows. Burgt (1912) regards them as far above the ordinary Bantu in intelligence. They accept with less reserve than the Watusi the teachings of the missionary and are regarded as more promising or pliable material on which to graft



FIG. 12—A Watusi dance. About 500 men are here taking part in a dance that reminds one of a great national ballet and is entirely unlike the usual negro dances. From one to six solo dancers are in front of the main line. In the photograph Chief Ararawe and his nephew are seen.

our customs, virtues, vices, and beliefs. If the country should be overrun by whites the Bantu would change gladly from the subservient position he holds with reference to the Watusi to a similar position with respect to the whites, while the Watusi with his racial pride and feeling of superiority would probably resent to the last an unjust domination.

There are no slaves in Urundi; and the position of the Wahutu is by no means a bad one, since they are recognized by the king and granted many privileges.

THE PYGMY WATWA

The Watwa are a race of pygmies dependent largely on hunting and are despised and called beasts by Watusi and Wahutu alike. They have probably occupied the country longer than any other tribe. They constitute less than five per cent of the total inhabitants and are especially numerous in the forests and along the river bottoms. They are nomadic, timid, cruel, fierce, and aggressive in war. The Watusi call them in derision "sons of the

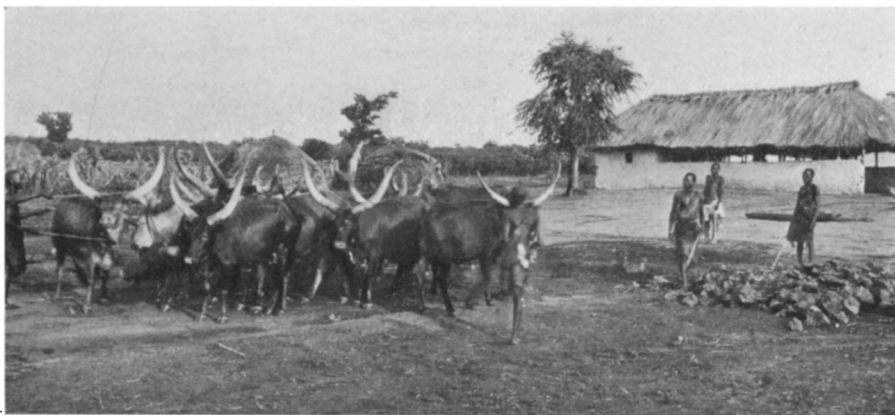


FIG. 13



FIG. 14



FIG. 15

FIG. 13—The chief interest of the Watusi is their cattle. These are large-bodied animals with unusually large horns (in general about 3 feet long). The cow shed at the right, which was constructed on plans submitted by the Belgian authority, is not typical of the huts used by the Warundi.

FIG. 14—Wahutu hoeing. They work more or less in unison and to song. At the beginning and end of the day's work they form a dancing party, using the hoe instead of the spear, and greet the Belgian officer for whom they are working.

FIG. 15—Chief Ararawe's men brought before the *chef de poste* to pay the yearly head tax of 2 francs.

elephant," "murderers," "tanners," etc., while the Watwa call themselves "sons of men."

ANIMAL INDUSTRY

Cattle raising is the most outstanding feature of native industry. The Watusi are primarily cattlemen, and no land could be better adapted to that pursuit. It is a high, cool country, free from diseases ordinarily affecting cattle in the lowlands, and a great natural grassland furnishing forage throughout the year.



FIG. 16—Various types of baskets. The tall basket at the right is very light and has a design made by the use of a dark varnish-like material. Next to it are two well woven grass baskets of which the tops and bottoms are much alike and fit tightly together. At the left is a heavy double basket used to carry produce purchased in the market. The basket next without a cover is used in making cassava flour. At the right is shown a wooden container used especially in making palm oil. A woven sack is shown in the back at the left.

In this tribe, as among other cattle-keeping aristocracies of eastern Africa,²⁹ the regard for the animals amounts almost to worship and results in the greatest protection and care. The cattle (*inka*) are large, well-shaped, with enormous horns and large bodies indicating a foundation in the big-horned African race. The appearance of many of them is the same as those pictured in the Egyptian tombs and temples. They are valuable as beef cattle, although inferior to those of South Africa. The cattle are herded, as a rule, by the boys and are brought into the *boma* of the chief at night. Brands are apparently not used. The Watusi have a lengthy vocabulary³⁰ describing each type of cattle, corresponding somewhat to our terms—longhorn (*inyambo*), hornless or small-horns (*ikongo*), red (*ikihogo*), white (*ikihororo*), black (*umugeyo*), milch cow (*inka u'amasa*), heifer (*icyacyi*), etc. They assign to each animal a proper name, such as *Nazoba*, *Kimonge*, *Mugamba*, *Ntaha*, *Rutangiriwangirye*, *Muvumuwavvyayevyambu*, etc.

The Watusi do not eat the meat of other domestic animals or of wild animals. This limits their meat diet to beef, of which they are very fond.

²⁹ Compare the Bahima and Banyoro of the Uganda Protectorate. See John Roscoe: *The Northern Bantu*, Cambridge, 1915.

³⁰ Burgt, *Dictionnaire*, p. 76.

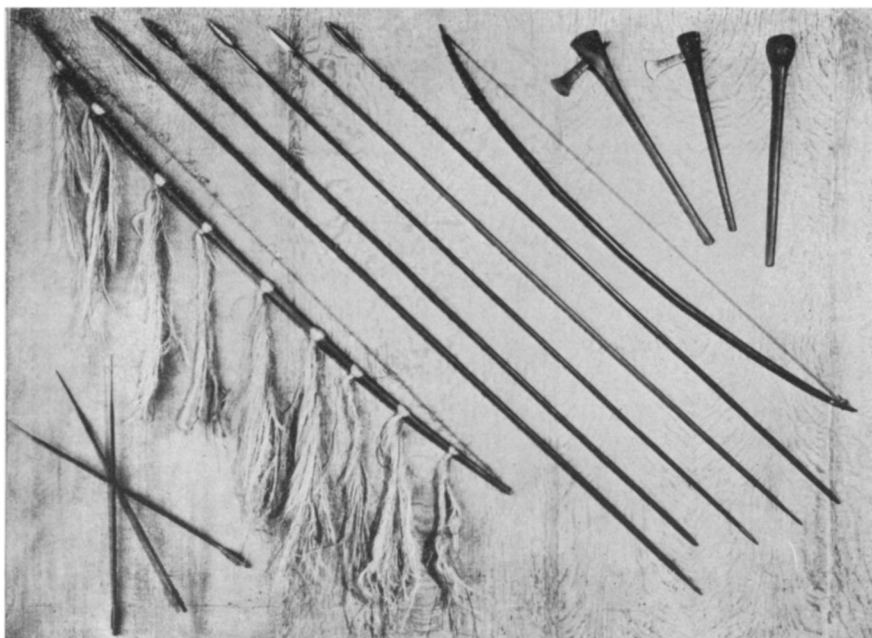


FIG. 17

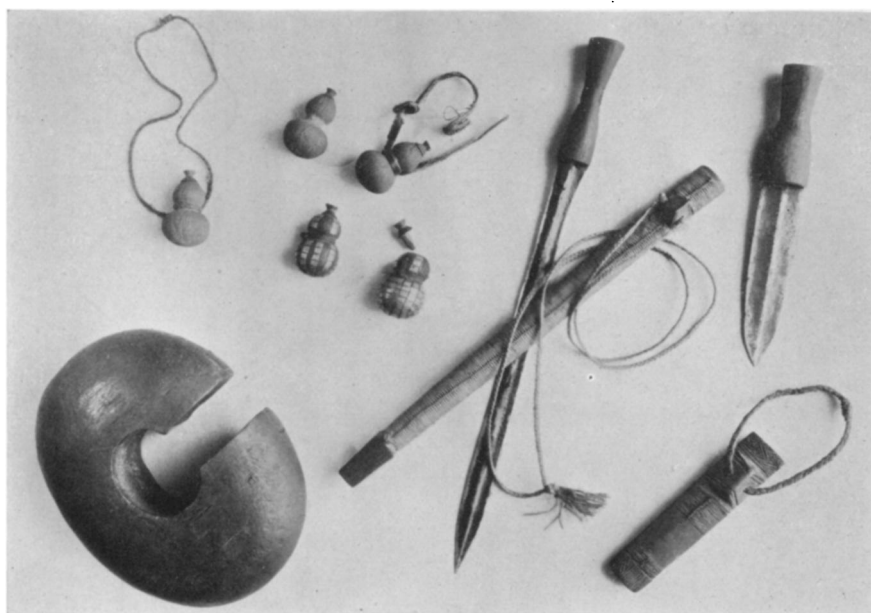


FIG. 18

FIG. 17—The principal weapons of the Warundi. Beginning at the left are three arrows used by the Watusi; a Watusi bow (six feet long) decorated with banana fiber; five small-headed spears; a bow of the Wahutu made of dark wood and with a carefully made bowstring; two axes and a club. Almost every native carries an ax or a club and a spear or two.

FIG. 18—At the left the large wooden wristband used by Watusi bowmen to protect the hand and thumb from the sting of the bowstring; above several types of wizard foils, small wooden vials with stoppers, in which is carried a powder to protect the wearer from wizards; two knives, the shorter of which is worn on the upper arm and has a sheath held together by wire, while the longer knife carried over the shoulder by a braided cord has a sheath covered with raphia fiber.

According to the Belgian *chef de poste* at Nyanza they previously consumed the hides as well as the meat and blood, but this custom has been stopped by the Belgians in order that the hides may be exported. They bleed their cattle in much the same manner as the Masai but usually eat the blood cooked with beans.

These cattle produce relatively little milk, from a liter to a liter and a half a day. The average production of milk per cow for a herd ranging from 12 to 54 in number for 11 months at Nyanza³¹ was 0.95 liter per day. The yield in butter amounted to only a tenth of a pound per day. The men do the milking, twice a day, at noon and in the evening. A wooden vase rounded on the bottom, about a foot long and four or five inches in diameter, is used to receive the milk. The vase is first cleaned with fresh cow urine. The calf is allowed to feed for a few moments, then the hind legs of the cow are tied, and the calf is led away. Usually several men engage in the milking, one or two to hold the calf, one to quiet the cow, and one to protect it from insects while still another does the milking. The milk is drunk both fresh and curdled. Most of it is used to make butter. This is done by rocking a calabash which contains the sour milk and cream back and forth until the butter is formed. Butter is never eaten by the natives but is used to smear over the body. It is, however, one of the chief export commodities.

There are estimated to be about 250,000 cattle in Urundi. They are therefore not numerous; but they are by far the most important economic asset, judged either by Watusi or European standards.

As compared with cattle all other domestic animals play a relatively unimportant part in the agriculture of the Warundi. Next to cattle goats are the most important. Both goats and sheep are kept, but only for trade. They are never eaten. The same is the case with chickens, which are rare in the interior of Urundi. Dogs are common. Cats and hogs are almost unknown.

Bees (inyuki) are kept by the Warundi. The hives are made from tree trunks or from papyrus or palm fiber. They are usually cylindrical, four to five feet long and about a foot and a half in diameter, and are usually hung from the limbs of trees. A swarm in the air³² is brought to the ground by loud cries and by throwing water or dust among them. The honey is taken out at night with the use of smoke.

PLANT INDUSTRY

The Wahutu are primarily agriculturists, probably not by choice, as has been said, but because they have been forced to give up the cattle to the dominant Watusi. The Watusi are, however, intensely interested in agriculture; the women, the men, and even the chiefs take part in the planting.

³¹ De Greef, *op. cit.*, p. 64.

³² Burgt, Dictionnaire.



FIG. 19



FIG. 20

FIG. 19—A field of elusine. This is one of the important grains of the highlands. It is used largely for food. The heads are relatively large, and the yield good.

FIG. 20—A field showing mixed planting. Corn and sorghum have been harvested. Colocasia is seen in the foreground. There are also young plants of cassava and beans. Since all cultivation is accomplished with the hoe the hillsides offer no disadvantages.

According to their belief³³ the king of Urundi when born holds in his hands the seeds of the different crop plants. At the proper time the king gives the signal, and all prepare the soil and plant the crops.

All land is owned by the king and is apportioned by him to the different chiefs and by them in turn to their people. These apportionments are not for a long period, and on them bribes are received. This leaves the whole matter of land tenure in an unsettled state.



FIG. 21—Stages in the preparation of cassava for food. Growing cassava is seen at the right. The roots are dug up, peeled, and placed in the earthenware jar at the left to ferment for about three days, then sundried as shown in the center. After this it is pounded in a mortar and sifted to form a fine flour. The woman is shown holding the pestle with the lower end in the mortar made from the trunk of a *Ficus*. In the immediate foreground are a few ears of corn.

Annual crops are planted largely at the beginning of the rainy season. The land is first worked into good tilth with the hoe, the only instrument of tillage used by the Warundi. In many places the natives have employed irrigation, using a gravity method. The systems are sometimes quite complex and are often constructed under the chief's direction by all the men of the section. In that case all are supposed to profit equally by the system. Water is not only carried about the mountain on contour lines but is carried across canyons by means of dug-out tree trunks put in place by hand.

The agriculture of the uplands is devoted in the main to the cultivation of bananas, beans and peas, eleusine, sorghum, corn, colocasia, and sweet potatoes. Beans of many kinds are grown, and to a lesser extent the cowpea.

³³ Burgt, *Dictionnaire* p. 21.

Beans (ikiharage) constitute one of the principal crops, probably ranking with the banana as the most important agricultural crop, important as a food and also as an export crop. Burgt³⁴ gives Kirundi names for 101 different varieties. Almost all of these are *Phaseolus vulgaris* of different strains. They are usually boiled in water and eaten. Cowpeas are often cooked while still somewhat green and are eaten out of the pod.

Bananas (ikitoketoke) are grown extensively over much of Urundi. They form dense plantations on almost any type of land. As a rule they do best on the richer soil and where somewhat protected from the wind. Burgt³⁵ states that they almost disappear on the plateau of Mugamba at 6,750 feet elevation. They grow so naturally that the Watusi pay little attention to them, and the plantations are not well kept. The bananas are seldom eaten as fresh fruit but are usually picked green, peeled, and boiled. More often they are carefully packed into a pit surrounded by fresh banana leaves. They are covered with green leaves and above this with dry leaves and sticks, which are burned off. The pit is then covered, and the bananas are allowed to ripen. They are then peeled, macerated, and the juice expressed. In order to accomplish the rather difficult feat of separating the juice from the pulp of the banana they mix the pulp with grass and squeeze out the juice, throwing the pulp and grass away. This juice, added to water and allowed to sour, constitutes the sweet beer (umutobe) drunk chiefly by women and children. Since it is a nonintoxicating beverage it is deemed unworthy of the men. If the juice is mixed with the flour of red sorghum (made from dried germinated seed) it ferments and in four or five days is ready for use and is known as beer (urwagwa).

The banana plays a very important rôle as a fiber-producing plant. It also supplies the chief wrapping material. Beans, sorghum flour, and butter are all transported in banana containers.

Sorghum (isakka) is an important crop. There are two principal kinds, a white sorghum usually marketed as threshed seed, and the double-seeded, deep red type, usually marketed in the head. The method of culture is similar to that of corn, but when nearly ripe the heads with about two feet of stalk attached are cut off and stuck down into the ground to dry. The sowing of sorghum is accompanied by one of the chief festivals of the year, when all the people come together at the call of the king to celebrate the event. Even the Batwa are admitted to the presence of the king on that day. The natives do not attempt to produce in excess of their needs, and De Greef estimates the sorghum plantings to be three fourths of a hectare (under two acres) per able-bodied man.

Elusine (uwuro) is also a crop of importance. It was seen growing extensively in the region about N'gano N'gano. The fields blended with the natural grasslands and could not be distinguished at a distance. They were usually small, from one to a few acres. This grain is made into a flour and

³⁴ *Ibid.*, p. 282.

³⁵ *Ibid.*, p. 64.

consumed as food and only rarely used to make beer. It is grown broadcast on soil kept level and not ridged.

Corn (ikiguri) does best in the moist valleys, where as many as three crops are grown a year. It is an important food crop. It is eaten raw by the children, is boiled on the cob or roasted, and is also ground into a flour and made into a thick mush. Corn is stored in the huts, tied up in trees in bunches with the husks on, and also stacked on bamboo fences with



FIG. 22—Palm oil sold as an orange-colored liquid in earthen pots in the market at Nyanza. The pots are often covered with a green banana leaf tied on with banana fiber. The natives are Wahutu dressed either in "Americana," goat skins, or bark cloth. Each carries one or two long spears.

tips down. It is either husked in the field or the stems are cut below and above the ear to facilitate stacking on the bamboo fences. This latter method was employed on the lowlands along the lake. Corn is planted on a level soil surface, often among bananas. The seeds are usually soaked for one day before being put into the ground.

Sweet potato (ikizumbu) is planted either on a flat surface or sometimes in slightly raised beds. The roots are taken out of the ground whenever they are ready to be eaten. Colocasia

(amateke) is also a relatively important root crop.

To the crops mentioned must be added pumpkin and squash, green peppers, castor bean, and various other vegetables. The leaves of beans are often eaten as spinach. Peanuts are also extensively grown.

In the region about the lake the oil palm (ikigazi) has been planted and constitutes one of the most important products. The natives here are Wahutu largely and are dependent almost entirely on agriculture. They gather the palm kernels and sell oil to the natives inland where oil cannot be produced. The export from the three chief centers of production, Nyanza, Rumonge, and Usumbura, amounts according to De Greef to about six tons per month, exclusive of the inland trade. Palm oil, like butter, is used by the natives to oil their bodies but is much more important as a cooking oil, used in the preparation of vegetables, beans, fish, and beef.

Cassava is the most important crop of the lowlands. A few plantations were seen on the uplands, but they did not look promising. The upland region is probably too cold. The stems are stuck into the ground two to three feet apart and soon grow to form a thicket four to ten feet high. At about the fourth year it is dug up, and another crop is planted. During

most of that time the plantation furnishes food, single plants being dug up or even a few roots removed.

It is eaten fresh, boiled, or baked. It is peeled, fermented for two or three days in a pot of water, dried in the sun, and boiled and eaten. After being peeled, fermented, and dried it is pounded into flour; and this flour is boiled to make a pasty loaf, one of the chief foods of the natives. In the market cassava is sold as fresh roots, fermented and dried roots, and as flour. It is also sold roasted, boiled, and as a loaf made of cassava flour. The leaves are sold as spinach. It is exported only as cassava flour.

Sugar cane is grown along the lake and here, as elsewhere in Africa, is eaten fresh.

MARKETS

Three markets in southern Urundi were visited by the writer—one at Nyanza, one on the Macombe River, and one at N'gano N'gano (see Fig. 2).

The markets of Urundi contrasted sharply with those seen in other parts of Africa. The men do the trading. At Nyanza a few women were present, selling beer (pombe) for most part; but in the mountains no women were seen.

At N'gano N'gano the market was held on an area of bare ground with no buildings of any kind. The same was true of the market at the river. At Nyanza two shelters have been constructed for the use of the natives. Under one of these beef, fish, and goat meat are offered for sale. The meat is usually cut up with the hide still in place and sold in relatively small pieces. The goat meat was sold to a small force of *Askari* maintained by the Belgian officials. There was no definite location for the different products. The following are among the more important:

Cassava—leaves to be used as spinach; fresh roots; roots baked or boiled; roots peeled, fermented, and dried; flour made of fermented dried roots; a dough cake made of cassava flour.

Beans—dry.

Cowpea—dry peas, also boiled, nearly ripe pods.

Corn—boiled, nearly ripe, still in husk.



FIG. 23—A Greek trader of the better type and his hut near the native market, Nyanza. In the photograph are shown cattle hides, palm kernels in baskets, beans, butter, and cassava flour in banana leaf containers. Wahutu traders at the left who have brought in their produce. The trader is seen in the back with his Swahili wife with the calico gown thrown over her head, and his three negro assistants.

Sorghum—white, shelled; red, still in head.

Palm oil—sold in earthen pots, three gallons for four hellers; nuts are occasionally sold with outer pulp still intact.

Sweet potatoes—roots, fresh, both white and red types.

Salt—one of the most important imports, sold in small lots wrapped in a leaf or banana fiber.

Eggplant—green or almost ripe.

Tobacco—as a dry leaf; as dry powder, or snuff; as a liquid for use in the nose.

Beer—either by the pot or by the drink.

Bark cloth; baskets; woven bags; mats; hats (wizard foils); knives.

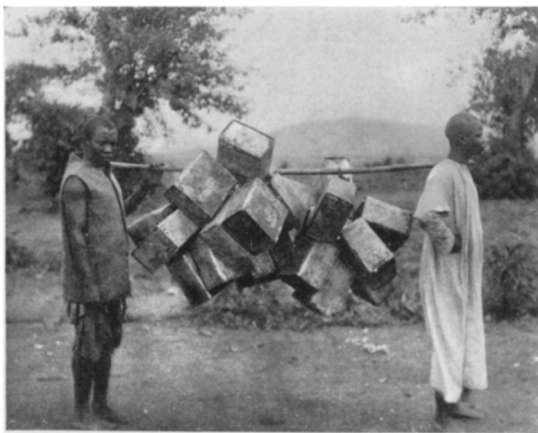


FIG. 24—Butter is brought to the trader in banana leaf containers. For shipment to the warmer country it is melted and poured into gasoline or oil cans. Here two natives, a Swahili (in front) and probably a Congo negro, are seen carrying empty oil cans to be used for this purpose at Nyanza.

At Nyanza palm oil was sold in a fluid state in earthenware containers, but in N'gano N'gano it was sold as a solid, care being taken to protect it from the direct rays of the sun.

In the market at Nyanza the produce was presented to the trader in the following form:

Cassava flour, corn meal, and sorghum flour in banana-leaf containers, 15–25 kilos each; beans in long containers made of leaves; palm-oil nuts in baskets or grass and

banana-leaf containers; palm oil in earthen pots emptied into gasoline or oil cans and shipped; salt imported in leaf containers.

At N'gano N'gano there was much less food in proportion to other articles than at Nyanza. Fiber, both banana and raphia, and charcoal were important articles of sale in this market. Charcoal is burned in the upland forest and brought to market in containers made of grass and bound about with bast fiber. Because of the scarcity of wood, however, much of the cooking is done with sorghum or cornstalks and similar refuse.

The market is largely a place where food products are exchanged. In the part of Urundi visited by the writer the currency in standard use was the German heller. The silver franc with an Albert head would pass for 44 heller; but paper or Leopold silver or even French Republic silver would not be accepted. Most of the exchange is done with the heller and the Albert franc.

EXPORT

Most of the produce is consumed by the dense population, estimated at some 120 to the square mile. Cattle furnish the chief export in the form of hides. Some butter is also exported, and a little agricultural produce. De Greef³⁶ gives the minimum quantity of produce furnished each month by the natives at the lake ports in tons as in Table III. Exports are shipped by boat to Kigoma. From Kigoma butter and oil and hides are sent on to Dar es Salaam by rail, a distance of 780 miles. From here they are reshipped to India or Europe.

TABLE III—MONTHLY EXPORTS FROM LAKE PORTS IN TONS

PRODUCT	NYANZA	RUMONGE	USUMBURA	TOTAL
Cassava flour	3.5	5	2	10.5
Beans and peas	3	3	20	26
Palm oil	1	5	0.2	6.2
Bananas	2	2		4
Peanuts			3	3
Corn meal			2	2
Cassava			2	2
Total				53.7

ROUTES TO URUNDI

Urundi and Ruanda are not easy of access. The shortest route to Urundi is through Tanganyika Territory by rail from Dar es Salaam to Kigoma (780 miles), which requires about two days, and thence by one of the small steamers that ply irregularly between Kigoma and the lake ports of Urundi. The total time required would be about ten days. To facilitate export and development of the rich resources of Urundi and Ruanda the Germans had projected a line from Tabora, on the Central Railway, to Kaseke at the junction of the Nyavarongo (Kagera) and Ruvuvu Rivers;³⁷ but no steps had been taken to put this in execution before the outbreak of the war. The considerable export trade of Ruanda in hides used to go out chiefly by the Uganda railway. From Mombasa to Kisumu on Lake Victoria is 584 miles by the railway; thence one goes by boat to Bukoba and by a trek of about 200 miles across to Urundi. The time required for this route is about 30 days.

Ruanda and Urundi lie more or less in the line of a Cape-to-Cairo route.³⁸

³⁶ *Op. cit.*, p. 33.

³⁷ C. P. MacCarthy: German Plans for Railway Development in East Africa, *Geogr. Journ.*, Vol. 52, 1918, pp. 314-323.

³⁸ A Cape-to-Cairo time-table was worked out some time ago (*Commerce Repts.*, Mar. 7, 1918, p. 874). The *African World* (Dec. 17, 1921) announces a "Cook's Tour" from Cairo to the Cape under the guidance of Sir Alfred Sharpe, the itinerary of which is planned to go through "the very heart of the new Ruanda district of the Congo Colony" to Uvira at the northern end of Lake Tanganyika. According to Sir Alfred's schedule 36 days would be required to reach Butiaba and almost 80 to reach Lake Tanganyika. On the regular schedule for travelers on the route through Egypt, the Sudan, and Uganda, it requires connection between steamers which sail twice a month, and no very accurate schedule can be estimated.

The trip from Cairo to Lake Victoria can be made by rail, steamer, or motor with about 110 miles trek, then by boat to Bukoba and 200 miles across Urundi. This would require from 60 to 80 days. From Cape Town one can go by rail to Bukama and by steamer and rail to Albertville on Lake Tanganyika. This would require from 20 to 30 days. A partial alternative will be offered by completion of the Benguela-Kambove railroad. Another

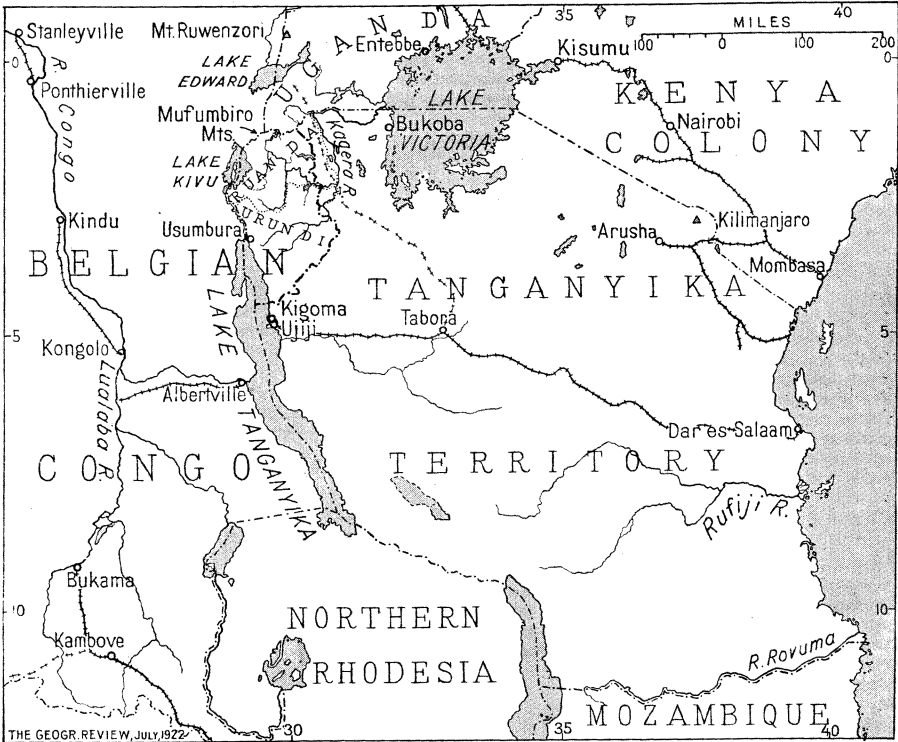


FIG. 25—Sketch map showing the situation of Ruanda and Urundi in relation to contiguous territories. The former provincial boundary is shown by a dotted line, the boundary of the area held under Belgian mandate by a heavy dot-and-dash line. Scale of map 1:15,000,000.

approach from the west is by way of the Congo, a route requiring almost as much time as the trip up the Nile but one that can be made entirely by rail and steamer.

POLITICAL SITUATION

Because of the remoteness of Urundi and Ruanda, the character of the people and the form of government, German authority was only established slowly. "German supremacy is only recognized to a very limited extent," said Duke Adolphus of Mecklenberg in 1910.³⁹ At the outbreak of the war the German authorities had gained ascendancy over

³⁹ *Op. cit.*, p. 44.

the Sultan of Ruanda, whilst Urundi was still largely free of white domination. As a result of the war the two territories passed under the mandate of Belgium. The boundary of the mandated area, however, is not quite coincident with that of the former provinces; in particular, a strip of eastern Ruanda—a portion of the territory ruled by the native king of Ruanda—was retained by the British for construction of the Cape-to-Cairo line.⁴⁰ Politically Urundi is a feudal monarchy ruled by a monarch who possesses absolute power and is surrounded by a large court.⁴¹ From him the chiefs receive their authorization and are apportioned their land and in turn exert absolute authority over their subjects. The first act of the Belgians was to restore and support the legitimate ruler.⁴² He is a young boy about 10 or 12 years of age, and the government is in the hands of a council of three at the present time. Both the governor of the mandated territory and the Resident of Urundi are deeply interested in the welfare of the natives and are seeking to prevent their exploitation by Europeans. Care is being taken to preserve the native institutions, and it may be noted that the head tax (two francs) is much lower than in other parts of Africa. While European cereals and crops of industrial value are being introduced, the Belgian authorities are attempting primarily to foster production of the native resources and to build up trade with the natives on this basis. For instance the *chef de poste* at Nyanza was introducing better types of maize and also experimenting with cassava on the highlands and with cattle on the lake shore. To the writer it appeared that there was excellent good feeling between the Belgian officials and the natives and an attempt on both sides to co-operate for the mutual good.

⁴⁰ On this see the report by Capt. J. E. Phillips in the article "The Cape-to-Cairo Railway and Train Ferries," by H. Wilson Fox, *Geogr. Journ.*, Vol. 55, 1920, pp. 73-108.

⁴¹ P. Ryckmans, Resident of Urundi, reported in *Bull. Soc. Royale de Géogr. d'Amers*, Vol. 41, 1921, pp. 193-196.

⁴² See the account of Ruanda and Urundi in *Le Mouvement Géographique*, Oct. 23, 1921, summarized from the official report of the minister of the colonies on Belgian administration in the occupied territory of former German East Africa.